involved in pure self-awareness, and knowledge and
the inner consciousness itself would be lost in pure
being. This is, luminously, the state which we
call the Superconscience in an absolute sense,—
although most of what we call superconscient is in reality not that but only a higher conscient,.
something that is conscious to itself and only super-
conscious to our own limited level of awareness..
This self-absorption, this trance of infinity is again,.,
no longer luminously but darkly, the state which
we call the Inconscient; for the being of the Infinite-
is there though by its appearance of inconscience-
it seems to us rather to be an infinite non-being:
a self-oblivious intrinsic consciousness and force are-
there in that apparent non-being, for by the energy
of the Inconscient an ordered world is created; it.
is created in a trance of self-absorption, the force-
acting automatically and with an apparent blind-
ness as in a trance, but still with the inevitability
and power of truth of the Infinite. If we take a.
step further and admit that a special or a restricted^
and partial action of self-absorption is possible to
the Infinite, an action not always of its infinity
concentrated limitlessly in itself, but

confined to
a special status or to an individual or
cosmic self-
determination, we have then the
explanation of the-
concentrated condition or status by
which it.
becomes aware separately of one aspect
of its being.
There can then be a fundamental double
status-
such as that of the Nirguna standing
back from the
Saguna and absorbed in its own purity
and!